

CONFIDENTIAL.]

[No. 10 of 1894.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RÁJPUTÁNA,

Received up to 7th March 1894.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
URDU.						
<i>Monthly.</i>						
1	Bhárat Pratáp	Moradabad	Partáp Kishun	For	Dec. ...	1893-94.
2	Káyasth Patriká	Lucknow	Devi Práni	"	2nd ...	Mar. ...
3	Khattri Hitkári	Agra	Díná Náth	"	Dec. ...	229 "
4	Vaishya Hitkári	Meerut	Mohan Lál	"	1st	500 "
<i>Bi-monthly.</i>						
5	Jubilee Paper	Lucknow	Yáqub Khán	1st	Mar. ...	300 copies.
6	Khurshaid-i-Nánpárá	Nánpárá (Báhráich).	Maulví Yahyá Ali	16th	Feb. ...	3rd
<i>Tri-monthly.</i>						
7	Hámid-ul-Akhbár	Moradabad	Iláhi Baksh	28th	Feb. ...	225 copies.
8	Kanauj Punch	Kanauj (Farukh-abad).	Bhaggú Khán	1st	Mar. ...	200 "
9	Mufid-i-Km	Agra	Qádir Ali Khán	"	1st	100 "
10	Násir-i-Hind	Do.	Muhammad Ali	"	2nd	40 "

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.	No.
URDU—(continued).							
Weekly.							
11	Khâdîj-i-Islâm	... Agra	Ghafîr Bakhsh	9th, 15th & 23rd Jan. & 8th & 15th Feb.	7th Mar. ...	...	53 K
12	Agra Akhâbâr	... Ditto	Tajammul Hussain	28th Feb. ...	4th " ...	230 copies.	
13	Agra Punch	... Ditto	Ahîd-ul-din Beg	1st Mar. ...	2nd " ...	185 "	
14	Akhâbâr-i-Kâim	... Meerut	Muqarrab Hussain	27th Feb. ...	3rd " ...	65 "	
15	Akhâbâr-i-Jâim	... Agra	Abdul Majîd Khâin	28th " ...	1st " ...	523 "	
16	Alwâqî	... Gorakhpur	Muhammad Sa'îd	" " ...	3rd " ...	660 "	59 S
17	Ansâr-i-Hind	... Meerut	Kishun Sarûp	3rd Mar. ...	4th " ...	625 "	
18	Anjuman-i-Hind	... Lucknow	Bishun Lâl	24th Feb. & 3rd Mar.	1st & 7th " ...	128 "	
19	Asâd	... Ditto	Sâjjâd Hussain	2nd " ...	4th " ...	200 "	
20	Colonel	... Moradabad	Banwârî Lâl	1st " ...	3rd " ...	400 "	
21	Dakkhâbâr-i-Qâimri	... Bareilly	Thâkur Prasâd	24th Feb. ...	1st " ...	250 "	
22	Dakkhâbâr-i-Sikandari	... Râmpur	Muhammad Hussain	5th Mar. ...	7th " ...	446 "	
23	Fînah	... Gorakhpur	Nizâm Ahmad	1st " ...	4th " ...	500 "	
24	Hindustâni	... Lucknow	Gangâ Prasâd Varmâ	28th Feb. ...	3rd " ...	300 "	
25	Kârnamâh	... Ditto	Muhammad Yâqûb	2nd Mar. ...	7th " ...	275 "	
26	Kâyasth Conference Gazette	... Ditto	Dîpnârâyan Varmâ	23rd Feb. & 2nd Mar.	1st & 4th " ...	500 "	
27	Mâlik-i-Nûr	... Cawnpore	Gauri Shankar	3rd " ...	6th " ...	45 "	
28	Mauj-i-Harbâd	... Hoshangabad	Abdul Karîm	24th Feb. ...	2nd " ...	200 "	
29	Mehr-i-Nîmros	... Bijnor	Karîm-ullah	28th " ...	3rd " ...	435 "	
30	Naiyâr-i-Kâim	... Moradabad	Amjad Ali	28th " ...	2nd " ...	300 "	
31	Nasîm-i-Agra	... Agra	Jamnâ Dâs Biswâs	28th " ...	" " ...	450 "	
32	Nasîm-i-Hind	... Fatehpur	Alâh Bakhsh	1st Mar. ...	7th " ...	117 "	
33	Nîmûn-ul-Mulk	... Moradabad	Fâhi'm-ul-din	28th Feb. ...	2nd " ...	250 "	
34	Oudh Punch	... Lucknow	Sâjjâd Hussain	1st Mar. ...	4th " ...	350 "	
35	Police News	... Meerut	Hâbîb Ahmad	" " ...	2nd " ...	500 "	
36	Qâimâr Punch	... Ballia	Mirza Aghâ Hasan	21st & 28th Feb. ...	5th " ...	...
37	Râfi-ul-Akhâbâr	... Benares	Ghulâm Hussain	5th Mar. ...	7th " ...	400 copies.	
38	Râfi-ul-Akhâbâr	... Moradabad	Partâp Kishun	28th Feb. ...	2nd " ...	375 "	
39	Sitâr-i-Hind	... Gorakhpur	Nizâm Ahmad	1st Mar. ...	4th " ...	350 "	
40	Tohfa-i-Hind	... Moradabad	Banwârî Lâl	28th Feb. & 4th Mar.	1st & 7th " ...	150 "	
41	Urdu Akhâbâr	... Bijnor	Jairâj Singh	27th Feb. ...	5th " ...	410 "	
42	Urdu Akhâbâr	... Moradabad	Muhammad Abdul	8th & 18th " ...	2nd " ...	125 "	
43	Zamânah	... Cawnpore	Aziz.	26th " ...	1st " ...	...
Daily.							
44	Oudh Akhâbâr	... Lucknow	Shiva Prasâd	1st to 7th Mar. ...	1st to 7th Mar. ...	502 copies (including 92 copies taken by Government).	
URDU-ENGLISH.							
Bi-weekly.							
45	Alligarh Institute Gazette	... Alligarh	Mumtâz-ul-din	27th Feb. & 2nd Mar.	1st & 3rd Mar. ...	441 copies (including 281 copies taken by Government).	
HINDI.							
Monthly.							
46	Mâthur Vaishya Sukhdâyak	... Agra	Babu Lâl	For Feb. ...	1st Mar. ...	230 copies.	
47	Râm Patâkâ	... Allahabad	Râdhâ Mohan Shukla	For Mar. ...	2nd " ...	200 "	
48	Sanâdhyopkârak	... Agra	Pandit Shankar Lâl,	For " ...	7th " ...	...
Bi-monthly.							
49	Kâyasth Conference Prakâsh,	... Lucknow	Dîpnârâyan Varmâ	2nd Mar. ...	3rd Mar. ...	...
50	Vigya Brindâbân	... Brindâbân (Muttra.)	Pandit Naanhe Lâl,	9th & 23rd Jan. & 7th Feb.	5th " ...	250 copies.	
Weekly.							
51	Almora Akhâbâr	... Almora	Sadâ Nand	28th Feb. ...	1st Mar. ...	104 copies.	
52	Bhârat Jîwan	... Benares	Râm Krishna Varmâ	" " ...	" " ...	1,500 "	
53	Nâgari Nîrad	... Mirzapur	Kâshî Prasâd	1st Mar. ...	" " ...	400 "	
54	Sajjan Kîrtî Sudhâkâr	... Udaipur	Kâshyâ Châlak Dâna	28th Feb. ...	2nd " ...	65 "	
Daily.							
55	Hindustâni	... Kâlâkanîkar (Partâbâr).	Devi Dayâl Shukla	28th Feb. to 4th Mar.	1st to 5th Mar. ...	500 copies.	
HINDI-URDU.							
Monthly.							
56	Krya Darpan	... Shahjâhpur	Bakhtâwar Singh	For Feb. ...	2nd Mar. ...	400 copies.	
57	Mashâr-ul-Zirfat	... Meerut	Muqarrab Hussain	For " ...	" " ...	60 "	

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDI-URDU—(continued).					
	Weekly.					
58	Kashi Patrikā ...	... Benares	Lakshmi Shankar Mitra, M.A.	2nd Mar. ...	5th Mar. ...	450 copies (including 343 copies taken by Government).
	MARATHI.					
	Weekly.					
59	Sabodh Sindhu ...	... Khandwa	Lakshman Anant Prayāgi.	28th Feb. ...	4th Mar. ...	250 copies.
	MARATHI-ENGLISH.					
	Weekly.					
60	Nyāya Sudhā ...	... Nāgpur	Sadā Shiva Rām Chandra Patwardhan.	26th Feb. ...	1st Mar. ...	375 copies.
	GORKHA.					
	Weekly.					
61	Bhārat Jiwan ...	... Benares	Rām Krishna Varmā	2nd Mar. ...	4th Mar. ...	500 copies.

I.—GENERAL ADMINISTRATION.

India.
March 2nd, 1894.

Suggested levy of import duty on cotton goods to meet the deficit in the new Budget.

1. *The Azad* (Lucknow), of the 2nd March, referring to the heavy deficit in the new Budget which Lord Lansdowne has left to be made good by his successor at the very outset of his administration, observes that as it has long been the misfortune of India to be constantly distracted by the frontier troubles, the Russian advances, and the internal feuds, so it has also lately become her lot to mourn for her (vanishing) treasury. The causes of her new trouble are not far to seek. In the first place, she is governed by a foreign nation, living in a far off country; so that all the high appointments in the civil and military services are, for political considerations, filled by men of the ruling class who are given salaries and other allowances on the most liberal scales. Secondly, as the rulers belong to a trading nation they must show some concession to their countrymen in the matter of import and export duties. The third, and the greatest, drain on the Indian exchequer, has been caused by the steady fall in the exchange value of the rupee for some years past. India has to pay for pensions and other "Home charges" in British gold coins, which she has to supply in the *falling* rupee in larger and larger amounts. Under these circumstances there was certainly a great need for practising economy, but Lord Lansdowne in the face of such financial difficulties, saddled India with an additional expenditure of Rs. 2 (sic) crores a year by granting the exchange compensation allowance to the high placed European officers, and thereby proved himself to be the *worst Viceroy* in financial matters. But, the editor observes in another place, "a dog present is better than a brother absent." There is now an aggregate deficit of some 5 crores which must be made good by taxation. The income-tax would not bear enhancement. An increase in the Railway fares would not be expedient, and bring in only a very small amount of additional revenue. The only tax which can meet the deficit is the import duty on cotton goods, which was taken off by Lord Lytton, and the British people should not object to the same: they derive so many benefits from India, and so they ought not to grudge to help her in her need with a little sacrifice. The *Nizam-ul-Mulk* (Moradabad), of the 28th February, bitterly lamenting the poverty of India, observes that no foreign Government in India ever deprived the natives of their trades as the British Government has done. The average annual income of an Indian does not come up even to Rs. 20, and it is not easy for him to manage to sustain life under these circumstances. The Government should therefore hesitate to impose any new tax. The people are already groaning under the burden of taxes and were wishing the rule of the late Viceroy to come to an end soon, so that the new Viceroy might take pity on their hard lot and take steps to relieve them from some of the taxes. It is true that the Government is at present obliged to impose a fresh tax on account of its increased expenses. The writer is not so well acquainted with the political needs and administrative arrangements of the Government as to be in a position to point out in what directions retrenchment in expenditure is possible, and hence all that he can say, under the circumstances, is that the need of the people to keep their body and soul together is far greater and more urgent than that of the Government to fill its treasury and meet its administrative charges.

JUBILEE PAPER.
March 1st, 1894.

A protest against the rumoured increase in the income-tax.

2. *The Jubilee Paper* (Lucknow), of the 1st March, says that it is rumoured at Calcutta that the income-tax is to be doubled. If that is done, the condition of the people will become still worse. Difficulty is experienced in collecting the tax even at the present rate, it being realized in several cases by sale of articles of food and clothing. This tax should, therefore, be not increased. But if the Government cannot do without it, it should be increased on such persons only whose income exceeds Rs. 3,000 a year, so that the sufferings of the poorer people, who can hardly make both ends meet, may not be intensified.

NAGAR NIRAD.
March 1st, 1894.

Alleged poverty in India.

3. *The Nagar Nirad* (Mirzapur), of the 1st March, expresses surprise and regret that India, which was once so rich that the world-wide reputation of its wealth attracted invaders and traders from Europe, has been reduced to such abject poverty that a large portion of its popula-

lation cannot afford to have even one full meal a day. The decline of indigenous arts and industries owing to European competition, the severe assessment of land revenue and rent, the extortion practised by money-lenders on the agricultural classes, and the drain of wealth to Europe in payment of goods imported and of salaries of European servants, are the principal causes which have brought matters to this pass.

4. The *Hindustáni* (Lucknow), of the 28th February, publishes a communication from one Anant Prásád who states that when

Hindustáni.
February 28th, 1894.

Mr. Lambe accused of setting the Hindus and Musalmans by the ears in Gházipur.

he first read Pandit Bishan Narayan Dar's pamphlet in Urdu on the late religious riots, he highly disapproved of its tone, especially the insinuations made against the Anglo-Indian officers. Subsequently

the facts and historical evidence given in the pamphlet carried conviction. However, the writer continued to doubt if the authorities were really in favour of the divide-and-rule policy. But events have lately occurred which have removed all doubt. There are officers who make no secret of their policy and congratulate themselves on the success of their efforts. Indeed it would seem that the successful pursuit of that policy by a Civilian is regarded by him as a strong claim for promotion. Of the many instances which have come to the writer's notice he desires to draw attention to one on this occasion. Pandit Sri Nath Deva belongs to a family held in high respect, both by the inhabitants of Gházipur and Government: he has succeeded to the estate of his maternal grandfather who was honoured by the late Lieutenant-Governor with a visit and presented with a gold watch. On the eve of Mr. Rivett-Carnac's departure from Gházipur, the Pandit and his Musalman friend, Haji Abdul Mani, desired to give an evening party in his honour. The proposal being accepted by Mr. Carnac, invitation cards were sent to the European, Hindu and Musalman gentlemen in the district, officials and non-officials, and the Commissioner of Benares. This afforded Mr. Lambe, the Collector, an opportunity for insulting the Pandit to whom he owed a grudge. On the occasion of the late riots the Pandit having been threatened by the Magistrate for giving some help to a respectable gentleman, reported the matter to the Lieutenant-Governor by telegraph, which displeased the Magistrate. Mr. Lambe did not receive the invitation card but returned it with the remark that he could not attend a party organized by Pandit Sri Nath Deva. He was not content with the return of the card but sent a letter to Maulvi Abdul Samad, *vakil*, who is as it were his General Secretary, and another to Babu Bhola Nath Rai, *vakil*. The writer does not know anything more about the contents of the former letter than this that the Maulvi and other Musalmans were advised not to attend the evening party; while the latter was to the following effect: "I have received a card for the evening party in honour of Mr. Rivett-Carnac signed by Pandit Sri Nath Deva and Muhammad Abdul Mani. I am sorry I cannot join this evening party until the card be singed by you and Maulvi Abdul Samad, as I don't consider Sri Nath to be the representative of Gházipur. Most probably Mr. Carnac will not accept the party. It is a pity that Gházipur had no Rais who could be considered leader at such a moment." Babu Bhola Nath Rai replied that the party was to be held with the approval of all the Rais who had entrusted Pandit Sri Nath and Haji Abdul Mani with the duty of making the necessary arrangements. But Mr. Lambe was not satisfied and also told Civilians and native officers of the district not to attend the party. The party came off and was attended by all the Hindu gentlemen, but only the Civil Surgeon and the opium officials among the Europeans, and a small number of Musalman gentlemen and officials, such as Sháh Badrul Alam, Sháh Wahid Alam, Kazi Nasir-ul-Hak, Honorary Magistrate, Muhammad Ali Khan, *vakil*, Muhammad Ismail Khan, Additional Subordinate Judge, and Maulvi Nihál-ud-din, Personal Assistant to the Commissioner of Benares, were present. Maulana Abul Khair, the son of Maulana Amánat-ullah, Munshi Ibadullah Khan, and some other Musalman gentlemen to whom cards had not been sent by an oversight, sent for and obtained cards but did not join the party under the advice of their co-religionists. A large portion of the refreshments provided at a great cost for Europeans and Musalmans was not utilized owing to a small attendance. Permission for letting off fireworks is usually obtained

at an expense of one anna, but Pandit Sri Nath had to spend Rs. 6-8. With Mr. Lambe's approval another party was held by the Musalmans under the management of Maulana Amín-ullah, the leader of the Muhammadan community, at Gházipur, and the Civilians and all the Musalman and Hindu gentlemen, except Pandit Sri Nath Deva, Haji Abdul Mani and Sháh Badr-ul-Alam were invited. The Hindus were offended at the Pandit's exclusion and did not intend to join the party, but changed their mind at the eleventh hour through fear of the Magistrate, or owing to some other cause and attended the party, though of course very reluctantly. The Bakr Id dissensions were confined to the ignorant classes, but Mr. Lambe has created bad blood between the educated Hindus and Musalmans. The heartburning and discontent excited among the people by the highhanded proceedings of the authorities cannot be conducive to the stability of British rule. It is necessary that a Magistrate like Mr. Whish should be sent to Gházipur who should restore amity and concord between the two classes of the community.

Alwáq. February 21st and 28th, 1894.

Ill-feeling between the Hindus and Musalmans.

5. The *Alwáq* (Gorakhpur), of the 21st and 28th February, thinks that the revival of animosity between the Hindus and Musalmans dates from the establishment of the National Congress. It is, however, not the Congress but its opposition by Sir Saiyid Ahmad Khan and other Muhammadan leaders which is responsible for the growth of ill-feeling. The Congress has nothing to do with the cow protection movement, but some foolish Musalmans fathered it on the Congress and stirred up the feelings of their ignorant co-religionists by representing the movement as but the thin end of the wedge. They say that the stoppage of cow-killing would be followed by still more unreasonable demands on the part of the Hindus, though evidently their fears are quite groundless. The Hindu newspapers were not justified in finding fault with the Azamgarh speech of Sir Charles Crosthwaite and the Agra speech of Lord Lansdowne, nor had the Musalmans any reason to take exception to Sir Charles Elliott's circular on the subject of cow-killing, or to Pandit Bishan Narayan Dar's pamphlet on the Azamgarh riots, which was directed against the officers. The unusual firmness and perseverance exhibited by the native Congress leaders are as much due to the opposition of the Anti-Congress Association as to the encouragement given by Mr. Hume. India has really made great progress in political education in a remarkably short time through the efforts of the Congress and will soon be able to take a place among the civilized countries, if it continues to advance at the present rate. But if the smouldering fire of religious enmity existing between the two great sections of the Indian community is not put out, it will before long be kindled into a mighty flame and destroy the noble edifice which the Congress has built up with so much pains. The new Muhammadan Anglo-Oriental Defence Association established at Aligarh will tend to embitter the relations between the Hindus and Musalmans still more than its predecessor, the Anti-Congress Association. The Congress leaders lost a good opportunity of conciliating Sir Saiyid Ahmad Khan by neglecting to draw the attention of Parliament to the case of his son, Mr. Mahmud. The *Alwáq* thinks that some native newspapers are keeping up ill-feeling between the two communities by their mischievous writings.

RÁHVAR. February 28th, 1894.

Sir Charles Elliott's cow-killing circular and the Musalmans.

6. The *Ráhvar* (Moradabad), of the 28th February, observes that Sir Charles Elliott's circular in the matter of cow-killing is well calculated to prevent religious dissensions between the Hindus and Musalmans. But it is to be regretted that the Musalmans in Bengal have raised an unnecessary clamour against it, though it does not in the least interfere with their religious prejudices. The agitation set on foot will only tend to excite the feelings of the ignorant Musalmans against the Hindus.

NASIM-I-AGRA. February 28th, 1894.

Cow protection societies in Behar.

7. The *Nasim-i-Agra*, of the 28th February, on the authority of a correspondent, complains that the members of the cow protection societies in Behar have ceased preaching and that the Hindus are being persecuted by the police. An idea is gaining ground among them to the effect that Government is opposed to cow protection, but the spread of such an idea cannot be viewed with equanimity.

8. The *Arya Darpan* (Sháhjáhánpur); in its issues for January and February,

Dharm Prachár, on Urdu pamphlet.
printed at the Sat Dharm Prachárak Press,
Jalandhar, and sold at one pice a copy, giving a Hindi
version in the half margin. The author, who is mani-

festly a member of the Arya Samaj, points out that 5,000 years ago Raja Yudhish-
thir reigned supreme in the world, and that there was no other religion except the
Vaidic or Hindu one. On the degeneration of the Hindus, Shákhe Singh, who arose
in the taráí of Nepal about 2,490 years ago, established Buddhism, converting
almost the whole population. Two thousand years ago Shankaráchárya rehabilita-
ted the Hindu religion, re-admitting the Baudhas to the Hindu community by
means of expiation, and turning out of the country those who still held out. When
the Puranas supplanted the Vedas and created hostile sects among the Hindus, the
Musalmans invaded the country and reduced the Hindus to subjection. The writer
strongly rebukes the Hindus for worshipping Muhammadan tombs in which, says
he, are buried those tyrannical Musalmans who were killed by Hindus and honour-
ed by their co-religionists as martyrs. "It is to be regretted," says he, "that the
tyrants, who fell under the swords of our fathers and grandfathers, who were sent
to hell by our ancestors, are treated and worshipped as martyrs by us who are their
undutiful and unworthy sons. Can folly and shamelessness go further?" The
Musalmans demolished temples, broke idols and killed tens of thousands of Hindus,
forcibly converting a large number of people to the Muhammadan religion. The
Hindus adopted the customs of child marriage and *satti*, simply in order to save
their girls and widows from being outraged by the wicked Musalmans. The writer
then impresses upon the Hindus the necessity of admitting to their community
men professing other religions, especially those who were once Hindus, with the
help of the Práshchit or ceremony of purification, drawing their attention to the
various occasions on which the ceremony has been utilized for the purpose, and
warning them that otherwise all the Hindus will become *Mlekshás* (Musalmans)
or Christians in course of time.

9. The same paper, for February, publishes the first portion of an

article in which the writer states that a country
like India where so many religions and sects
exist cannot possibly make any kind of progress.

According to one sect (the orthodox Hindus) religion

consists in worshipping idols, performing the marriages of children, preventing
young widows from remarriage, preserving a lock of hair on the head, and so forth,
the least departure from any of these customs rendering a man liable to the charge
of being an Atheist. The followers of another religion (Musalmans) are bigoted
and fanatic. They think that no man, however righteous he may be, can obtain
entry into heaven except through their prophet, and according to them the assassi-
nation of men of other religions is a most praiseworthy deed. They can take as
many wives as they like, treating them as goats or sheep. The followers of another
religion (Christians) are a very clever, civilized and enlightened people, and are
animated by great philanthropy, but they believe that in order to expiate for the
sins of mankind God begot his only son and had him crucified. Could not the
Omniscient and Omnipotent God devise a better means of saving mankind
than by begetting and crucifying his only dear son? Surely the God who cruci-
fies his own son for the faults of others should be avoided. Such are the religious
beliefs of the three great communities. The decline of this country is chiefly due
to disunion and discord created by conflicting creeds and castes. The question is
how is the condition of the country to be improved?

10. The *Police News* (Meerut), of the 1st March, referring to the proposal for

Need for the amendment of sections
176 and 180 of the Criminal Procedure
Code.

the amendment of the Criminal Procedure Code, urges
that Tahsildárs should be empowered to grant
permission to the police for the disinterment of bodies
of men who have died under suspicious circumstances

and have been buried, as sometimes owing to distance four or five days elapse before
the police are able to obtain permission from the District Magistrate or other
Magistrate specially empowered in this behalf under section 176 of the Criminal
Procedure Code, and the bodies get putrified in the meantime. There is another
matter which deserves attention. If a person required by an investigating police

ARYA DARPAH.
January and Feb-
ruary 1894.

ARYA DARPAH.
February 1894.

Police News.
March 1st, 1894.

officer to appear before him under section 160 of the Criminal Procedure Code does not attend, as is generally the case, the police officer reports him to the District Superintendent of Police. The man is prosecuted and sentenced to a fine of Rs. 4 or Rs. 5 under section 174 of the Penal Code. These small fines have no deterrent effect, and owing to the non-attendance of the man, the police are sometimes prevented from obtaining important information, which results in the acquittal of the accused. Hence the editor is of opinion that if a man does not attend when required to do so under section 160 of the Criminal Procedure Code, the District Superintendent of Police, or any Magistrate on receipt of a report from the investigating police officer, order him to appear before the latter, and that if he again absents himself, he should be arrested under a warrant and sent to the police office.

POLICE NEWS.
March 1st, 1894.

Titles of Rai Bahadur and Khan Bahadur.

11. The *Police News* (Meerut), of the 1st March, argues that the titles of Rai Bahadur, Sirdar Bahadur and Khan Bahadur should be confined to military and police officers who distinguish themselves by any display of bravery, and not bestowed on judicial, medical, educational and other such officers and private individuals, for whom other suitable titles should be devised. Nothing could be more absurd than to confer the title of Rai Bahadur or Khan Bahadur on a trader, vegetable-seller or washerman who is too timid to face even a jackal. As a matter of fact a washerman in Muzafferpur, Bengal, was made a Rai Bahadur for contributing Rs. 300 for the construction of a tank.

POLICE NEWS.
March 1st, 1894.

Saiyid Hasan Raza, Inspector of Police.

12. The same paper, referring to the acquittal of Inspector Saiyid Hasan Raza of the Etah district by the Sessions Judge, thanks the Inspector-General of Police and the Government for re-instating him in his post, but urges that he should receive the cost of his defence, which amounts to about Rs. 6,000, either from the Government treasury or from the men who are responsible for his prosecution, and that he should be promoted to the first grade from the date on which he would have got promotion if he had not been suspended and prosecuted.

SUBODH SINDHU.
February 28th, 1894.

Rumoured amendment of rules regarding the right of interpellation.

13. The *Subodh Sindhu* (Khandwa), of the 28th February, referring to the rumour that the Government of India is inclined to impose further restrictions on the right of interpellation granted to the members of the Legislative Councils, enters a strong protest against the proposal, and observes that it would create widespread discontent in the minds of the people, inasmuch as it would deprive them of the only means, which they have acquired with great difficulty, of bringing the tyranny and oppression of officers to the notice of Government. Far from withdrawing the privilege from the members, Government should make the officers improve their conduct, whose highhanded proceedings are exposed by the members.

VIGYA BRINDABAN.
February 7th, 1894.

Honorary Magistrates.

14. The *Vigya Brindaban*, of the 7th February, received on the 5th March, approves of the appointment of Honorary Magistrates, but complains that selections are not carefully made. Some Honorary Magistrates have received no education and some are notoriously corrupt. Again, as they exercise powers at the very places where they live, pressure is brought to bear upon them for or against the accused in many cases by their friends or relatives, and they generally let off bad characters through fear. Under these circumstances the writer is of opinion that no man who is unable to read and write and understand the law should be appointed to the post, and that Honorary Magistrates should not be required to try offenders living at the same places where they themselves live. Moreover, no man should be allowed to hold the office for more than two years.

RAMPATAKA.
March 1st, 1894.

Thefts and police.

15. The *Rampataka* (Allahabad), of the 1st March, complains that thefts are very frequent in British territories, accusing the police of being in league with thieves and sharing the booty. No reports of thefts are recorded by the police until their palms have been greased, and when they make an investigation

they only harass the servants of the man at whose house the theft has been committed. Local committees composed of respectable men should be established to keep an eye on the police.

16. *The Jubilee Paper* (Lucknow), of the 1st March, complains that the

A complaint against the Deputy Commissioner of Bara Banki and a suggestion for his retirement.

hardness of hearing in the Deputy Commissioner of Bara Banki has greatly increased and that he seldom attends the Court. A number of complaints, it is said, were submitted to His Honor during his recent visit to the Nawábgang Exhibition, but they were explained away to His Honor, and so no attention was paid to them. The writer, however, thinks that His Honor could not have been satisfied with the manner in which the general administration of the district is carried on by the present Deputy Commissioner and that the latter had better be pensioned off.

JUBILEE PAPER.
March 1st, 1894.

17. *The Hindus'áni* (Lucknow), of the 28th February, states that it would

Alleged compulsory supply of cloth by cloth merchants for the exhibition at Bara Banki.

seem that the Lieutenant-Governor has received more than a hundred petitions complaining of pieces of cloth having been forcibly taken from cloth dealers free for the exhibition in Bara Banki. The Tahsídár has been rebuked and probably degraded to the post of Náib Tahsídár. But no orders have yet been passed about the Deputy Commissioner, nor have the shopkeepers received any compensation. Even if a portion of the charges which have been brought against the local officers be well founded, a public inquiry should be instituted. His Honor's tour commenced at Sitapur where subscriptions were forcibly taken from the people for the purpose of giving a fitting reception to him and ended at Bara Banki where loud complaints have been made by cloth merchants who had to supply cloth for the exhibition. This is really a regrettable state of things.

HINDUSTRANI.
February 28th, 1894.

18. *The Azád* (Lucknow), of the 2nd March, states that some cloth merchants at the late exhibition in Bara Banki complained to Sir Charles Crosthwaite that cloth had forcibly been taken from them (gratis), and that His Honor thereupon censured the Deputy Commissioner and reduced

AZAD
March 2nd, 1894.

The same.

the Tahsídár concerned. It is this kind of justice and kindness that endears an officer and the British Government to the natives. There has, however, now sprung up a class of educated men in India who will not be satisfied with such (solitary) instances of censure and warning administered to subordinate officers, until strict orders and rules are issued stamping out such highhanded practices in future once for all.

19. A correspondent of the *Hindustáns* (Lucknow), of the 28th February, says that European officers are generally very fond of establishing different kinds of institutions at the expense of natives with a view of acquiring fame.

HINDUSTÁNS.
February 28th, 1894.

Some native officials are ready to take their cue from their superiors. An official holds the Ramlila fair at this time of the year at Sandila, all classes of people being, *nolens volens*, made to contribute towards its cost. The shopkeepers must remove their shops to the fair or close them during the period that the fair lasts. The shops at the fair being provided with no roofs, the shopkeepers sometimes get their goods much damaged by rain. What is still more objectionable is that one-fourth the amount raised from subscription is deposited in the Government treasury to the credit of Government. The people are much dissatisfied with the fair, but they hold it through fear of the officials.

20. *The Mauj-i-Narbada* (Hoshangabad), of the 24th February, received

Complaints against the lessee of a ferry, and the Municipal Board, Hoshangabad (Central Provinces).

MAUJ-I-NARBADA.
24th February 1894.

on the 2nd March, in its columns of local news, complains that the lessee of Sanechára Ghat ferry in Hoshangabad takes the toll of half an anna from every passenger at the ferry, assaulting and abusing him in the bargain. He, however, takes care to deal, in this highhanded way, with such passengers only who would not stay to lodge a complaint in Court. The

local Municipal Board recently constructed a building which is nothing short of a prison house outside the city, and ordered "the cow-butchers" to sell their meat there. The butchers felt annoyed at this order, and gave up slaughtering animals altogether, with the result that mutton and fish have become very dear and the poor Musulmans suffer in consequence.

II.—RAILWAY.

21. A correspondent of the *Tohsa-i-Hind* (Bijnor), of the 27th February, states

Tohsa-i-Hind.
February 27th, 1894.

A Railway Babu insulting a native female on the Rewari-Ferozpur Railway, and a suggestion for placing the female carriage among the third class carriages and allowing the relatives of the females to sit in the carriages adjoining the former.

self took his seat in a third class carriage which was at some distance from the female one, but took care to go and see his female relatives at every station. At the Hisar station when he went to the female carriage he saw a Railway Babu standing on the foot-board of the carriage, thrusting his lantern into a compartment, and compelling a respectable woman whose male relatives were in another carriage to show him her face and get down there. The writer questioned the Babu as to what he was doing, and the latter thereupon took to his heels at once. This shows that, though the railway authorities set apart a carriage in the passenger trains for the convenience and comfort of respectable native female passengers, some ill-natured, lustful railway employés, taking the advantage of their being without protection, insult and even outrage them. To prevent this the authorities had better place the female carriage among the third class ones, allowing at the same time the relatives of the females who sit in the female carriage to take their seats in carriages which are immediately connected with the former, so that a lady, when necessary, can cry for help and readily get it from her male relatives in the adjoining carriages.

III.—LOCAL AND MISCELLANEOUS.

22. The *Aligarh Institute Gazette*, of the 27th February, expresses satisfaction that the Hon'ble Mr. J. J. D. LaTouche, the Chief

ALIGARH INSTITUTE GAZETTE.
February 27th, 1894.

Contribution of Rs. 500 by the Hon'ble Mr. J. J. D. LaTouche to the Muhammadan Anglo-Oriental College Aligarh.

Secretary to the Government of the North-Western Provinces and Oudh, who was formerly Collector of Aligarh, continues to take an interest in the Muhammadan Anglo-Oriental College, and has lately contributed Rs. 500 to the Central Hall fund of the College. The terms in which he speaks of the institution in his letter accompanying the remittance ought to be a source of pride to the College authorities. His name will be engraved in a tablet in the Central Hall.

The Qaisar Punch (Ballia), of the 28th February, complains that the elephant belonging to Sita Ram at Jam in Lakhnesar appears to be mad. The animal killed a bull last year, for which the driver was sentenced to six months imprisonment, and lately an *ekta* has been destroyed by it. The brute had better be shot or kept under proper surveillance.

THE QASAR PUNCH.
February 27th, 1894.

A mad elephant at Jam, Lakhnesar, Ballia district.

23. *The Qaisar Punch* (Ballia), of the 28th February, complains that the elephant belonging to Sita Ram at Jam in Lakhnesar appears to be mad. The animal killed a bull last year, for which the driver was sentenced to six months imprisonment, and lately an *ekta* has been destroyed by it. The brute had better be shot or kept under proper surveillance.

ALLAHABAD :
The 12th March 1894.

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